# THE PACIFIC

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### THE DAY AND THE WORK.

To each man is given a day and his work for the day;
And once and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds,
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall—
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace,
And only his hands have the cunning to put it in place.

Yes, the task that is given to each man no other can do;
So, the errand is waiting, it has waited through ages for you.
And now you appear, and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

—Edwin Markham.

# THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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## A BOOK WHICH "CROWNS THEM ALL."

The words quoted in the caption of this article are the words of President Ozora Davis, of the Chicago Theological Seminary, concerning a recent book, "The Christian Idea in the Modern World," by the Rev. Dr. Raymond Calkins, pastor of the First Congregational Church of Cambridge, Massachusetts. They were quoted in an advertisement of the book in The Congregationalist for August 29. This was their setting: "Of all the books addressed to the times in which we live this book 'crowns them all.'" Then it was stated that some eminent preacher had declared the book to be "the best setting forth of the truth concerning which men are thinking." And the Michigan Christian Advocate was thus quoted: "The puzzled and perplexed man will find it an open door, a light in the window. All the questions that men ask this day are asked, frankly, fully. Then they are answered manfully, fairly, and we think satisfactorily. When you are sending a book to that soldier lad, select this one. It will help him keep his faith and his feet."

Naturally the question arises, what is there in the book, "The Christian Idea in the Modern World," to draw out such encomiums. The book came to The Pacific from the publishers, The Pilgrim Press, of Boston, about two months ago and was read with great interest; and high estimate was placed on it—so high that it was felt that it must have more than common attention in a review or notice thereof. Consequently it has been passed by from week to week as other things pressed for attention.

What is there in this book that will help a soldier lad "keep his faith and his feet"? Nothing, we think, that will not also help people at home, old and young, to keep their faith and their feet. And this, not merely in this time of war but at all times. There are, however, two chapters which have more to do with war perhaps than with peace—the one on "The Good Fight of Faith," and the one on "The Meaning of Non-Resistance." The initial paragraph in the first named begins: "One of the great difficulties that everyone encounters who endeavors seriously to understand the religion of Jesus and to make that religion consistent with the facts of human life, is to reconcile what we may call the fighting instinct with the Christian teaching about love, forbearance and good-will." Then Dr. Calkins leads us on until we read and agree: "No one who knows the story of Jesus' life for a moment imagines that the fighting instinct was absent. It lies open on the page. Anger, indignation, resentment, courage, rebuke, control—all the masterful virtues are not only present in him, they are there in supereminent degree. Now he drives the money-changers from the temple with a whip of cords; now his indignation blazes out against fraud and hypocrisy; now we read that he looked round about him with anger; again we hear him calling down woes on Scribes and Pharisees. * * * We find him standing up in the temple area and preaching openly the truths that made his enemies gnash their teeth in rage. We find him taking the part of the outraged and outlawed in defiance of every convention of his time." And finally the author leads us on to this conclusion: "The Christian teaching therefore does not seek to destroy the fighting inpulse; on the contrary it fulfills and ennobles it. To fight from selfish motives and for petty personal ends may seem to satisfy the fighting instinct, but actually and fundamentally it does not." In way of illustration, Reginald J. Campbell is quoted: "There was a man who once did me a wrong, an old friend once told me, and I heard it with horror, 'and I waited twelve long years, but I waited until I had the chairs sold under him; and when the chairs were sold under him, I drew a long breath and said, 'My God, but that is conquering.'" There is not one of us who does not know how the man felt when he had done that thing, writes Dr. Calkins. "And must it not be said that he had satisfied his fighting instinct? Right or wrong, good or bad, was there not satisfaction in it? Doubtless there was; but it was not the highest satisfaction; neither was it a permanent satisfaction. For one, brief, intoxicating moment, without doubt, he breathed the air of victory and felt the thrill of triumph, but he had not satisfied his fighting impulse. No human impulse is ever satisfied until it springs from the noblest motives and is directed to the noblest ends. The man who sold the chairs from under his enemy did not know a long satisfaction. The sight of the man thereafter did not give him joy. The thought of his wife and children did not cause him happiness. His own nature had not been broadened; it had been narrowed and embittered. He had not made the world a more livable place by his deed; he had made it more treacherous and unsafe. He had not really satisfied his fighting instinct; he had misused and misdirected it; he had conquered only for a moment, he had not conquered for time or for eternity.

Then "The Good Fight of Faith" leads on to a consideration of that timeless and eternal victory when one raises the fighting impulse to the higher level of the religion of Jesus and fights from motives that are true and noble and for ends that are truly great. In that kind of fighting there is infinite satisfaction. It is shown that Lincoln was that kind of a fighter. "He was the most magnanimous and charitable of men. Impossible to get more than a smile or a joke out of Lincoln by a personal slight or injury. He could sit unperturbedly at his cabinet table, amid such petty and acrimonious debates that one of its members ceased to make a record of the discussions because he did not want to preserve and perpetuate the kind of things that Lincoln had to hear and bear. But there was no fight in Lincoln there. There was nothing in all that really to start or to satisfy the moral indignation and fighting impulse of a nature as great as his. But there was a man whom the mere sight of slavery filled with the spirit of invincible determination and who measured his whole nature against that ancient and intrenched evil." And all in all the thought is: To purify and satisfy the fighting instinct is to fight from God-like motives and for God-like

ends. And, "This is the religion of Jesus which does not destroy but fulfills and satisfies the fighting impulse as well as every other impulse of the human heart." And as we read these words just quoted we realize that we have only barely touched on this book, "The Christian Idea in the Modern World." The religion of Jesus does not destroy—it fulfills and satisfies every impulse of the human heart. But what is the religion of Jesus? One does not really get into this little book of only 120 pages until he grasps what the author's ideas are as to this. We wonder whether it is not his graphic presentation of the crisis which today confronts the Christian faith and the plain setting forth of what is demanded of the professed followers of Christ that led President Ozora Davis to declare that of all the books addressed to the times in which we live this one crowns them all. Next week The Pacific will have further consideration of this book—"The Christian Idea in the Modern World." Christianity is now engaged in a struggle which involves its very life. Will it work? We believe that it is workable, but that a very large majority of professing Christians will have to be brought to understand what Christianity really is before it will move with any rapidity to possess the world.

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### WHY THE SALVATION ARMY RELIGION "GETS ACROSS" IN FRANCE.

The war correspondent of the Providence Journal, writing from France concerning the Salvation Army, says: "The Salvation Army brings its religion here with both hands and offers it to the men in allopathic doses." Asked whether the men liked it the reply was: "I have asked more than one New Englander about this point, and the answers were unanimous that even when they themselves didn't care much for the meetings, the men never were offended and never laughed at the Salvation Army." One man explained: "Religion just sort of seems natural to these Salvation Army people. And so it gets across." The correspondent remarks: "It comes natural to them, I suppose, because they live in it. They seem to be just as religious when frying doughnuts or fixing the machinery of Fords or chatting merrily with a group newly come in from the trenches as when mounted on a cracker box for a pulpit inviting everybody to tune up for a gospel hymn. They appear to have a way of living it 168 hours a week at the rate of sixty minutes an hour. There's nothing soggy about it, or stagey, or for external use only."

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### AN INCREASE IN SALARIES OF MINISTERS SUGGESTED BY A GREAT NATIONAL WEEKLY.

The Literary Digest devoted an entire page last week to a plea for the minister—for a lift in a financial way, remarking: "He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800 it ought to be made at once $1,200. If it is $1,000 it ought to be raised to $1,500." The Literary Digest's conviction is: "There is scarcely a church, large or small, anywhere in America that cannot increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman and child." And so the suggestion is: "See that your pastor gets his fair share of your profits and those of every member of your church." We are wondering how widely this will apply. That pastors ought to have more goes without saying. That the average church member is able to increase his contributions if he has been contributing generously—is not so certain. Thousands of people are far worse off financially than they were a few years ago. A few are making big money while the war is going on. Many workingmen are enjoying wages not dreamed of four years ago. Thousands of persons in various lines of business are laying up such stores as were not possible a few years ago; some can count their increased gains in the hundreds of thousands and millions. But, can the money necessary to give the preacher what he ought to have be secured from these classes?

We believe that the Literary Digest has suggested something which every church in the land should give the most serious consideration. At the same time we know to be living all about us a large number of people who have been placed by the changed conditions consequent on the war where they are in more straitened circumstances than theretofore.

When we consider scores of Congregational churches in California and on the Pacific Coast, we are puzzled to discern the source from which the fifty percent increase named by the Literary Digest would flow. But, there isn't a church that ought not to give this suggestion most careful and prayerful consideration.

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### FRIENDLY HANDS ACROSS THE CONTINENT EASTWARD AND WESTWARD—FROM BERKELEY AND BOSTON.

In the Harvard Theological Review for July there was an article by Professor John Wright Buckham of the Pacific School of Religion—with the caption "The Pilgrim Tercentenary and Theological Progress."

Professor Buckham's impelling thought was that "the approaching tercentenary of the founding of Plymouth incites, not to say compels, a review of the remarkable developments and departures from the doctrines of the fathers that have taken place in these three hundred years and calls for a conscientious consideration of what these changes ought to lead to in theological and ecclesiastical readjustments." After tracing these developments and departures and arriving at certain conclusions he had an estimate of the present theological situation as it relates to the two branches of original New England Congregationalism on the eve of its tercentenary. He asks: "What have the two fellowships in common? What have they of a distinctive and separate character? And how do they draw closer together for a common task in these urgent days that call for the greatest possible Christian unity?"

Our first knowledge of this contribution by Professor Buckham to the Harvard Theological Review came through an article with reference to it in The Christian Register, by the Rev. Richard Wilson Boynton, a Unitarian minister.

We shall now let the readers of The Pacific know how and with what estimate the article was received by Mr. Boynton and other Unitarians. Extensive excerpts are given in The Christian Register. It is called a "notable historical review," "a fair-minded eloquent plea for reunion." It is stated that "the question of possible reunion is raised in most persuasive form." The writer of the Register article says that he wishes to grasp the friendly hand extended from the Pacific Coast, and "to assure Professor Buckham and his Trinitarian brethren that we of the Unitarian side of the Congregational house are more than ready to discuss the nature and extent of our actual differences in the same generous spirit in which he has advanced the question, and with the hope that greater mutual appreciation and co-operation may result." And: "If we can begin to draw closer together in thought, the grave

practical problems that would be involved in ultimate reunion will at least be in a way of gradual solution."

We quote Mr. Boynton now as follows: "By fairness and candor combined, Professor Buckham at once lifts the discussion out of any atmosphere of theological polemics into one of broad Christian statesmaship. He begins by admitting that the stern Calvinism of the Westminster Confession of Faith, which the New England Fathers brought with them across the sea, would not survive in the newer and freer conditions of American life. But he rightly points out that there was more than one path of departure from this older theology. Doing full justice to the needed and effective protest of Channing and his followers, he asserts truly that another, and from his viewpoint, a more constructive, way of escape was found by thinkers on the Trinitarian side, among whom Bushnell, Taylor and Finney may rank as chief. These leaders saved the freedom of the human will, declared sin to be in man's own act, consisting in a free choice of some object rather than God as his chief good,' and based salvation on man's own effort rather than on an inscrutable divine election. Professor Buckham commends Unitarianism for its sobriety and sanity in holding fast to Christian theism and discipleship to Jesus in face of temptations to pantheism and a shallow, but plausible, electicism."

The article in The Christian Register states that Professor Buckham holds to a valid meaning in such older terms as "redemption, and even atonement," "A recognition of the place which sacrificial, vicarious, though not substitutionary, suffering has in human redemption." These words—"not substitutionary"—in Professor Buckham's article, the writer says concede all that Unitarianism has ever really contended for. "We fully recognize the wider atoning and reconciling and redeeming values of sacrifice and suffering—not confined to Jesus' death on the cross, be it added, but made universally human."

"Here it seems to us," continues Mr. Boynton, "that Congregationalism, in common with 'Evangelical' Christianity in general, is still too much dominated by traditional dogmatism and timid conventionality. We are willing to go some distance with its 'Christocentric' attitude. But we cannot assent to implications that place Jesus in a class altogether by himself, and make all other suffering and sacrifice occupy another and qualitatively lower plane. In these great days, when Mohammedan Arabs and Buddhist Japanese and Pagan Moroccan are giving their lives together for liberty, it begins to seem not a little narrow and bigoted to insist too much on the 'absoluteness' of Christianity—whatever that scholastic phrase may be taken to imply."

Stating next that with Unitarians, doctrine is not and never has been the essential thing, Mr. Boynton indicates what, in his judgment, divides Unitarians and Congregationalists most fundamentally, remarking in that connection: "What we have a right to complain of in our 'Evangelical' neighbors, including those Trinitarian Congregationalists toward whom we feel the drawings of sympathy that is both historic and personal, is that thus far they do not admit in us 'a direct real and inward contact with the divine life' until and unless we first accept this or that doctrinal shibboleth. The shibboleth may be never so true; the point for Unitarians will ever be that it cannot be made the **sine qua non** of religious fellowship." And Mr. Boynton concludes: "Until Trinitarian Congregationalism can take the further step of conceding that life, not doctrine, is the one thing needful, one does not see that even a closer unity of opinion than yet obtains can quite bridge the gap between us."

We trust that we have not allowed this Unitarian brother to misrepresent Professor Buckham. It was our intention to comment at one or two points in the foregoing and quote from Dr. Buckham's article; but, "time and tide wait for no man." Neither does a newspaper's press day.

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### "I WILL LIFT UP MINE EYES UNTO THE HILLS."

Our "Helps by the Way" page this week is the result of two or three hours passed in Newman Hall, Berkeley, on a recent Sunday afternoon. Newman Hall is the building the Catholic Church built a few years ago just north of the University grounds —for University students. It contains a reading room, a small library room, a gymnasium, etc., and a chapel in which religious services are held regularly. The reading room is an inviting place. One feels as soon as he looks in, like sitting down in it and reading a little; and meditating more than reading, perhaps. We wondered , as we sat there and enjoyed it, and later were shown the chapel by Chaplain O'Neal, who by the way counts among his friends Drs. Buckham and Brooks and others of the Pacific School of Religion, and who spoke to the students at chapel in the old Seminary building not long ago—we wondered when on those beautiful, unoccupied grounds just outside the University grounds on the south, near the Greek Theater, there would arise inviting buildings, library and chapel, that would call the passer-by in to such hours as one may have now in Newman Hall. Not a few will hail the day when the Pacific School of Religion is established for all time up there on that beautiful site overlooking the University grounds, with the stately, inspiring, heavenward-pointing campanile—the School of Religion founded by our pioneers of faith and wondrous courage, forever fronting the Golden Gate and buttressed underneath and behind by the everlasting hills!

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### THE ULTIMATE AIM OF THE WAR.

Bishop Brent, Senior Headquarters Chaplain of the American Expeditionary Forces in France, says in an article in The Christian Century that "towering above everything else today is the growing conviction that the ultimate aim of the war is to give room in society for the kingdom of God to dwell—the plain advocacy and application of those principles of Christian brotherhood which are steadily capturing the imagination and swaying the conduct of rapidly increasing numbers of men who have not counted their lives dear unto themselves." He continues: "The things which, as they say, we have asked men to die for, must be so fused with common life as to make men ready to live for them. The Church and the State, which have expected and executed the great sacrifices of our citizens which make every day in the year a saint day, must, when the immediate purpose for which the sacrifices were demanded, shall have been gained, present to the citizen such a program of progress and richness as will be recognized by all to compensate for and be commensurate with the loss sustained. There must be a joy set before us which will inspire us to endure the cross and despise the shame of the moment. It must be worked out and presented now. Tomorrow is too late for it. Now is the day of salvation."

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### A MOTHER'S PRAYER FOR HER BOY AT THE FRONT.

This prayer has touched the heart of the soldier and it is said that typed or pencil copies are to be found everywhere along the battlefront in France. We do not know who the author is nor how wide its circulation in our coun-

try. We find it in the Salvation Army War Cry and now through The Pacific send it on its way—to many who doubtless have not seen it but who will prize it.

"O God, I make this prayer for him; he has gone into the war. Let him find the higher meaning of war and not the lower; war's beauty and not its ugliness. Let him find such things as self-surrender for the common good; self-sacrificing for an ideal; such devotion to a cause as shall develop heroism; such patience under hardship as shall create strength of soul; such courage in peril as shall bring out all that is noble and God-like in him.

"Let this war be to him an adventure fine and wonderful; an education wherein he shall learn life's deepest lessons; an apprenticeship for ultimate manliness; a training that shall provide him a perfect body; a spiritual opportunity that shall enable his soul to come to its due stature.

"Keep him, Most Holy One, from war's debasements; from excess that loosens life; from cruelty and brutality that harden life; from lust and drunkenness that rot life; from dishonor, cowardice and all things that make life coarse and common.

"If he shall have good fortune, favor and advancement, give him modesty and greatness of spirit that shall leave him unspoiled. If it be deemed by destiny that he be wounded or taken prisoner, or be in any way unfortunate, may he show that true, noble spirit which redeems disaster.

"And if he fall, if his life be among those lives that are to pay the penalty of the world's misgovernment, may he die as a hero, leaving me the memory of his sacrifice as an undying inspiration.

"And, O God, let him ever feel that my loving thoughts hover about him day and night as a guardian angel.

"Make him the pride and not the shame of his country; make him the help and not the hindrance to his comrades; and keep him, the hope of my heart—the nest of my dreams—the chosen one of my love; my treasure that I loan to my God and to my country, and let me in every way be worthy of him. And bring him to us in Thy divine mercy some sweet day—to a blessed reunion where all these severed, bleeding heartstrings shall be healed and knitted up.

"Thou who art all compassion, hear this cry of a woman's soul for one she loves more than her own life."

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### PRAYER OF A SOLDIER IN FRANCE.

My shoulders ache beneath my pack
(Lie easier, cross, upon His back.)

I march with feel that burn and smart
(Tread, Holy Feet, upon my heart).

Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).

I may not lift a hand to clear
My eyes of salty drops that sear.

(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)

My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.

So let me render back again
This millionth of Thy gift. Amen.

—Joyce Kilmer, in Good Housekeeping.

### CHRONICLE AND COMMENT.

She's the nearest thing to God I ever knew," is the way a soldier in France spoke of his mother as he finished reading a letter from her.

Roy B. Guild, executive secretary of the Federal Council Commission on Interchurch Federation, says of the work of the Missionary Education Movement: "When the history of the change from the chaos of ecclesiastical confusion to the order of Christian unity is completed, the Missionary Education Movement will be written large in that history."

The most popular songs in France today are those which have for their theme the word mother—according to an article in the War Cry, by Captain Harold Miles. In the Salvation Army huts there is more of a demand for them than for "Onward Christian Soldier," and the soldiers enter more whole-heartedly into the singing of them than any other. One of these is, "Tell Mother I'll Be There in Answer to Her Prayer."

The Springfield Republican of recent date stated that the Liverpool Daily Post had hinted that Dr. Aked might return soon to England "as a protagonist of labor." The new labor party in Britain has a membership now of two million five hundred thousand, with only two percent of socialists therein. Rightly led, and with persuasive men such as Dr. Aked on the platform throughout the land it would be a mighty power in the era of reconstruction.

The Rev. Hugh Elmer Brown takes departure this week from Seattle to enter on the pastorate of the First Congregational Church of Evanston, Illinois. The Pacific Coast loees thus a valuable worker and a man greatly beloved Dr. Brown entered on the pastorate with Pilgrim Church, Seattle in 1911. This Seattle Church is fortunate in that it has been able to secure the Rev. Dr. J. H. Williams, as acting pastor until a successor can be secured to Dr. Brown. It is worthy of note that not for a long time, if ever, have so many of our leading churches on the coast been without pastors—the vacancies now being, First of Portland, Plymouth and Pilgrim of Seattle.

Under the caption of "Dr. Aked's Loyalty," The Congregationalist printed last week a letter written recently by Dr. Aked to Dr. Frederick Lynch, editor of Christian Work and secretary of the Church Peace Union. The letter was in the main: "You were kind enough to ask me the other day how I stood with regard to active support of the war policy of the Government. Perhaps it is better for me to put my answer into writing so that you may feel free to use it if the opportunity arises. As you know, I was amongst the last to hold out against the participation of our country in the war. But that is ancient history. I am convinced now that there is no hope for the world except as the despotism of German militarism is destroyed. I am therefore ready to support the Government to the full extent of my ability. I accept the 'Statement of Principles' of your 'Moral Aims' Committee as my own. And I am anxious to co-operate with men of like purpose in all useful patriotic service."

Surely the present is no time to cut down contributions to foreign missionary work, despite the increased demands in other directons. On the contrary it is as the Rev. R. B. Whitaker of Paradise said in a recent sermon a time for doubling our forces, especially in the Orient, where are to be settled some of the future's greatest problems. Mr. Whitaker quoted Bishop Bashford as saying: "However great the problems which confront the various members of the white races in Europe today and tomorrow all men of foresight are beginning to recognize the problems which

will confront the white and yellow races the day after tomorrow. If the white races attempt to solve the race problem with selfish motives and through military power we may witness a race war in comparison with which the present European struggle will prove only a skirmish." Mr. Whitaker concludes: "There is only one power in the universe capable of conquering the Orient, and that is the power of the spirit of Christ—the spirit of love, and of service and of brotherhood."

The Government has issued an order which will do away with camp pastors at an early date as soon as sufficient of the newly appointed chaplains are available for the religious work. This force along with the religious work conducted by the Y. M. C. A. will in the judgment of many be all that is needed. Some denominational leaders are endeavoring to get the order rescinded believing that their own ministers alone can properly look after the spiritual welfare of the young men in the cantonments. When the question of camp pastors was considered at the annual meeting of the Southern California Congregational Conference at Pasadesa in May sentiment was considerably divided—the majority seemingly being against it save for the fact that if other denominations had them, then Congregationalists should also. Our own judgment is that religious work at the cantonments aside from that by the regular chaplains can be done best through the Y. M. C. A. But one or two of the denominations in the past holding to the idea that no community was well churched until it had a church of their order are protestisg in considerable numbers against the government enactment.

Dr. Hillis won his suit against Dr. Ferguson who was in his employ a few years ago when he was engaged in that great land speculation in the Pacific Northwest, but such were the disclosures in the case that the referee in his decision said: "The temptation is strong to preach a sermon on the impropriety, to use no harsher words, of ministers, while they are ministers, engaging in any speculative business where the speculation is to be carried on with money of others, who intrust their earnings to a minister because he is a minister, relying on everything that belongs to the ministerial office." The Nation, now edited by Oswald Garrison Villard, remarks that the disclosures have been such as to call for Dr. Hillis' retirement from the ministry. However, Plymouth Church has been standing by him and has been helping him through his trouble, Dr. Hillis having acknowledged two or three years ago the error of his ways. The latest information coming to us concerning Dr. Hillis was that he was over in France and Belgium making preparations for other lectures on the war. When he was on the Pacific Coast a few months ago he was reported to be garnering about $2,000 a week from the addresses he was giving then. If the proceeds from his addresses go wholly to him, Dr. Hillis will find the war much more profitable than his land speculations were.

The New York Post had the following item recently concerning a sculptor now working in California. "Phimister Proctor, M. A., one of our sculptors of more than national fame, is preserving in lasting bronze the traditions of the early West. His studio is a red barn, in the foothills of the Santa Cruz Mountains, and in a shack near by lives his model, Jackson Sundown, Nezperces Indian, perfect of type. Proctor met him at the Pendleton round-up in 1912, and the two have never parted since. The artist is now working on a model of a red scout in search of game, for the city of Denver; and Sundown is also posing for a piece: Indian pursuing game, which has been purchased by the National Gallery at Washington. These figures will be sent to New York to be cast in bronze. The Buckaroo, one of the finest Proctor statues, was posed by Del Blancett, Oregon cowboy, who was killed a little while ago fighting in France with a Canadian regiment; the carving of this work took a year. A heroic figure, Pioneer of the Early Fifties, will be presented to the University of Oregon by Mr. Teale of Portland. That he might have an authentic model for the portrayal of a badman, Proctor once succeeded in keeping out of jail for four months a cowboy, Slim Riding, who was wanted for horsestealing. The East knows best, perhaps, the artist's Princeton Tigers, presented to the class of '79 while President Wilson was a member, anl th four buffalo of the Q Street Bridge, Washington. A baby California mountain lion, modeled as a gift to Colonel Roosevelt, is shown on the cover of one of Roosevelt's books."

The Rev. William Day Simonds, for several years pastor of the Unitarian Church in Oakland, called lately to Spokane, made a trip not long ago through the Pacific Northwest. In closing recently a series of articles in the Oakland Tribune on the Pacific Northwest, Mr. Simonds wrote: "The Tribune readers are well aware, Oregon, Washington and British Columbia have all banished the saloon and outlawed the liquor traffic. I made it my concern to interview business men, strictly in my role as a reporter, asking, 'How about prohibition?' 'How does it affect business?' 'How does it affect war activities?' The answers I received were a genuine surprise, even to a life long opponent of the saloon. Without hesitation or evasion, and with down-right emphasis, each and all affirmed, 'we are better off—vastly better off—without the liquor traffic.' Occasionally I found a man in some doubt about the wisdom of 'bone-dry legislation,' but not one in favor of reopening the public drinking places. 'If the question was again up for decision 90 per cent of our people would vote straight for prohibition,' said the secretary of the Portland Chamber of Commerce. Aiming at accuracy, I asked, 'Have you not placed the percentage against the traffic too high?' 'No,' he replied, 'I have placed it too low if anything.' In four weeks' journey through five of the principal cities of the Northwest, with my eyes wide open, I did not see a single intoxicated man, or one who gave the least sign of being under the influence of liquor. It was told me that the desperately thirsty, if they cared to pay some eight dollars a quart and run the risk of trouble with the authorities, could still obtain liquor in small packages, but there were few, and were growing fewer as the law more and more commended itself to the public conscience."

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## A SEATTLE CORRESPONDENT OF THE PACIFIC INTERVIEWS AN AMERICAN BOARD MISSIONARY RETURNING TO CHINA.

### Why China Likes Us.

"Why was it that China refused to go into the war when England and France asked her help, but went in at once when President Wilson sent a note?" remarked Dr. Watts O. Pye, American missionary to China, now in Seattle on his way to the Orient in an interview a few days ago. Then in way of explanation he continued:

"Because nations, in the long run, like individuals, have to suffer for their crimes.

### China Hopes for Justice from the United States.

"China is intensely anti-English, ever since England forced the opium trade on her by two successsive wars. China knows that the English government has taken $5,500,000,000 from her through this opium trade, and has given in return physical and moral degradation to the Chinese.

"It was the United States that helped free China from the opium traffic. President Roosevelt, in 1907, called an

international conference on the control of opium, to meet in Shanghai, and there the American delegation, led by Bishop Brent of the Philppines, backed up the Chinese delegation and secured from England a 10-year limitation of the opium trade whereby China was to be allowed to exclude opium after 1917.

"In 1912, when the Chinese republic was started, it begged England to allow the traffic to stop at once. 'We can handle our problems of reconstruction,' they said, 'if only this terrible weight is taken from our people.' Many of the leaders of English thought supported the demands of the Chinese. But when Parliament retorted: 'Are you willing to be taxed yourselves for the empire in India ' the English leaders subsided, and China remained in bondage until March of last year.

"Strenuous efforts were made by the British opium syndicate to get the time extended. Once in China's dire need of a loan to finish her government railway they offered her $7,000,000 "for an extension of six months" to which the Chinese government, to their everlasting honor, replied: "Not if we have to keep opium six months longer."

"China does not forget these things. It is not surprising that she had no love for England. She points to the fact that in the early part of the war it was quite definitely known throughout the Orient that both Japan and England intended to keep all the territory they had taken, even when it had been taken at the expense of China as well as Germany. She is painfully aware that England has never repudiated this claim. But she went into the war because she expects justice from the United States, and she wants to sit at the peace table with her own claims.

"What basis has China for this hope? Our own past dealings with her. China has not forgotten that in her first dealings with western nations, the United States was the only one which did not humiliate her by demands which infringed her rights as a sovereign state; and that later, when China came to realize how the other nations had taken advantage of her ignorance, the United States supplied the man who helped her in long diplomatic negotiations to rid herself of these humiliating terms.

"After the Boxer rebellion, the United States was the only one of all the nations which fixed its claim for indemnities on the actual damages suffered by its citizens. And whes the damages proved not to be so great as originally supposed, the United States gave back the money, whereupon the grateful China, not to be outdone, used some of the money for sending Chinese students to the United States for an education, in order to cement the understanding between the nations.

**A Double Hold-up.**

"Russia, on the other hand, to take one example, demanded 29 per cent of the entire indemnity, os the ground that she had an army of 125,000 in China. This army, however, never helped raise the siege of Peking, but spent its time grabbing Manchuria. I have never seen any words so bitter as those used by the younger Chinese to describe how they were robbed of their land and then made to pay the robber.

"Our own methods with China have not always been perfect, but compared with other nations we stand forth to the Chinese as one decent man in a nest of robbers. She is trusting us to see that she gets justice at the close of this war.

"For Japan has penetrated far into China, grabbing concessions of various kinds. It is a bad situation, and has only one of three solutions. Either it will be settled at the peace conference after this war. Or else China will be forced to learn the militarism of western nations and overthrow the invaders. Or else she will submit to the Japanese conqueror, secure in the knowledge that in a generatios or two the Japanese nations will be absorbed by China, as China has absorbed so many conquerors in the past.

"China is patient. It is typically Chinese to feel so secure of the final triumph of right that they aren't even willing to fight for it. They view things in terms of centuries and know that no nation can permanently overwhelm them."

**How China Used the Boycott.**

Some of our missionaries know a lot about world movements, and world problems; and another story told me by Dr. Pye will be illuminating:

"China doesn't take kindly to fighting," said Dr. Pye, "She uses the boycott instead to enforce her demands. And she uses it very effectively.

"The most striking time was when Japan sent her 21 demands to China a few years ago. All China was roused. Five of these conditions actually menaced her sovereignty as a nation.

"China didn't declare war. She couldn't have done it. But she started an immediate boycott of all things Japasese. It was effective and thoroughgoing all over the country, reaching even to the inland district where I lived. I remember one young man, just recently married who had lived for a year in Japan and bought many beautiful Japanese furnishings. He destroyed them all.

"None of the stores handling Japanese goods could dispose of their wares. Trade between Japan and China, which was the prize for which the Japanese merchants were pushing forward their claims, simply stopped. And Japan very quickly withdrew the humiliating five demands."

**China's Brand of Patriotism.**

"Most people say that China has no patriotism. Well, in so far as patriotism means love of military prowess and quickness to fight—China has none of that. But she has a kind of solidarity that few other nations possess. What other modern nation can stop business to gain a national end, spontaneously and without internal difficulties.

"China does not as yet aspire to be a military nation," said Dr. Pye. "A soldier is regarded as the very lowest class, even below servants. The Chinese have a proverb: 'A city which has no army is safe. A city with an army is hell.'

"Either as cause or result of this attitude such soldiers as the Chinese have are little better than traveling bands of bandits with no central authority. Many people in China wanted China to go into the war, in order to get rid of the soldiers by sending them out of the country.

"But the western nations are gradually forcing militaristic ideas upon China. And unless there comes a change in this, unless China, as she comes in touch with the west, can learn the Christian ideal to which she responds readily, for she has a strong belief in right and the power of justice—then we will have, after this war, more frightful war with the yellow races.

"For Kitchener, when he visited China at the beginning of the war, reported that China could put into the field 50 million soldiers and maintain them from her own resources. This is the people to which our western nations have been teaching so insistently the lessons of robbery and plunder and might makes right.' If we keep on teaching them this, we shall reap the result."

**The Chinese Are Natural Internationalists.**

"The Chinese will take more readily to lessons of internationalism than to lessons of patriotism, if we choose to teach them," Dr. Pye continued. "They have a proverb: 'Within the four seas all men are brothers.' This view of affairs goes very well with their entire national background

of ethics and training. It also goes well with their natural method of defese, which is simply to boycott unpleasant nations and quit dealing with them. Not of themselves will the Chinese become a menance to the peace of the world."

Seattle, August 24, 1918. ANISE.

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## THE NORTHFIELD CONFERENCE IN WAR-TIME.

**By Stephen A. Norton.**

Booker Washington delighted to tell how we was once shown an ancient inventory of the property of his former master. One item especially interested him, "Booker—$400." He learned then how much he was worth.

On Round Top by the grave of Mr. Moody that story comes to mind and one asks, What was Mr. Moody worth? I inquired recently of Mr. W. R. Moody, under whose supervision the Northfield enterprises so flourish, as to the valuation of the school properties, and he said three millions. We might start with that in trying to estimate the worth of the founder of these schools. They have grown up about his personality; because he was what he was they are what they are.

The particular item in the inventory in which we are immediatly interested is the Conference of Christian Workers which gathers each year on the Seminary grounds, makes use of its splendid buildings, and feels the inspiration of the man of whom it is written on the simple stone that marks the resting-place on Round Top, "He that doeth the will of God abideth forever."

Mr. W. R. Moody said in opening the Conference that it had been a very serious question in the minds of himself and his associates whether the Conference should be held this year amid prevailing war conditions. Men like Dr. Jowett and Robert Speer had, however, strongly advised going on with it, saying that now more than ever the assembly which so strengthened Christian faith and courage and devotion was needed. The experience of those in attendance has more than justified that view.

The Conference has been a great school of patriotism. In it patriotism has found bedrock in Christian faith. The addresses on whatever theme have found themselves dealing with the vital issues our nation and our Allies face. With no uncertain voice the speakers with one accord proclaim the righteousness of our cause, as being the very cause of God and of humanity. Nowhere since the outbreak of the war have I heard such stern arraignment of Germany in the name of the Eternal Righteousness as here. Dr. Zwemer of Cairo in his masterly address on the Moslem situation brought both his personal observation in the Orient and his wide knowledge of facts to substantiate his judgment—"Not the Turk, not the Turk, vile as he is, but the German must answer at the bar of God for the slaughter of the Armenian. The Turk has been a mere instrument for carrying out what the German with diabolical cunning planned."

Dr. Kirk in his lectures on Isaiah, comparing Germany with Assyria whose method of warfare made a desert of a conquered land by fire and sword and deportation, said that Germany had carried the method to a refinement of cruelty of which Assyria would have been ashamed.

Dr. Vance of Nashville has spoken with great power and eloquence in identifying the cause of our nation with the cause of the Kingdom of God, and Dr. J. Ross Stevenson of Princeton Seminary, who has spent much of his time of late in Christian work among the soldiers, is confident that the cause of Christ is coming to its own through the very sacrifice and service for which the war is calling.

And yet the Conference bathed in this atmosphere of patriotism is attending to the fundamentals of religion. Probably the addresses which are attracting most attention are those of Dr. Harris E. Kirk of Baltimore on Isaiah and his message for our own times. It is very refreshing to some of us who have attended Northfield Conferences more or less for twenty years to listen to exposition of the Bible based on modern knowledge. George Adam Smith is very much in evidence in this special course on Isaiah, and the lecturer, familiar with the conditions of Isaiah's day, has hown how the statesmanship of the prophet offers the solution of the pressing problems of our own day. Dr. Kirk has made Americans hear the word of the son of Amos as a word addressed to themselves. He is eloquent, incisive powerful. People who have thought of Northfield as the exponent of an antiquated literalism will do to come and listen to its present-day speakers. They will need to bring their brains and any small learning they may have acquired with them.

Probably the ministers in attendance this year have found chief interest in the addresses given especially to them by Dr. John Gardner of the New England Church, Chicago, and by Dr. Mackenzie of the Hartford Seminary. Dr. Gardner, with an Englishman's seriousness and depth of thought, has discussed the problems of theology and philosophy forced upon the minister by the present world situation. He has had no superficial and easy optimism to present in answer to the questions about Providence, Prayer, Immortality, Sacrifice, Forgiveness of Enemies, concerning which he has spoken with utmost frankness and sincerity. With all the resources of a wide reading and a deep insight he has gone to the roots of these problems, and has compelled his clerical hearers to face ultimate realities. Conservative in his thinking, he has brought a message of such assured conviction of God's interest and God's grace as has given light and courage amid perplexity. Dr. Mackenzie in two addresses on the calling and the significance of the ministry has called for such heart-searching and such renewal of faith as must surely send pastors down from this mountain-top with new purpose and new power to meet the realities of the world's need.

No report of the Conference would be complete which failed to speak of the strong sermons of Dr. MacColl of Philadelphia, of the evangelical fervor of those of Principal O'Meara of Toronto, or of the sweet persuasiveness of Dr. Holden of London. And for the great body of those in attendance probably nothing has been more attractive and winning than the daily Praise Service conducted by Charles Alexander, wherein song and sermon have been blended with humor and pathos and persuasion in a way to attract not only to the special "Service" of the hour but to the larger service of the Christ. Mr. Stebbins, so long known as the leader of music at Northfield, sits on the platform in a world of silence, hearing nothing with the outer ear, but rejoicing in the evident joy of those who hear and sing.

A week or more of vacation spent among these lovely hills of New England, in the fellowship of lovely people, listening to thoughtful students of the Bible and of life, is well suited to send people back to the every-day toil and problems with clearer vision and new courage to make all the weeks count for human help.

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Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume.
Live in the brightness, and take this to heart:
The world will seem gayer if you'll do your part.

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Show me what a man is looking at and I will show you what his life will be. Tell me his favorite author, his favorite artist, his favorite pleasure, and I will tell you where his strength or weakness lies.—George Matheson.

## THE CHURCH OF TOMORROW.

### Capitalist and Socialist Views Compared.

**By E. Guy Talbott.**

There has been a great deal of discussion concerning John D. Rockefeller's "Church of Tomorrow." And his suggestions are challenging enough to provoke discussion. Another thought-provoking discussion concerning the Church of Tomorrow has been contributed by the well known Socialist, Upton Sinclair. For several months Sinclair has been studying religion in his restful home in Pasadena. The result of this study is a series of articles, soon to appear in book form, entitled "The Profits of Religion."

Sinclair is always an iconoclast. In his articles—up to the last one—he demolishes all the sacred traditions and creeds and forms and fetishes of Christendom. Before reading the final article, another prominent Socialist, J. G. Phelps Stokes, wrote to Sinclair: "With all your supposedly exhaustive researches, it seems very plain to me that you have never penetrated to within a thousand miles of the heart of the subject you think you know so much about."

However, that he is naturally religious and had a Christian training, is evidenced when he says: "This book will be denounced from one end of Christendom to the other as the work of a blasphemous infidel; in reality it stands in the direct line of the Christian tradition; written by a man who was brought up in the Church, and loved it with all his heart and soul, and was driven out by the formalists and hypocrites in high places; a man who thinks of Jesus more frequently and with more devotion than he thinks of any other man that lives or has lived on earth; and who has but one purpose in all that he says and does, to bring into reality the dream that Jesus dreamed of peace on earth and good will toward men."

Mr. Rockefeller says that if the church of today does not have a new birth, is not reorganized to meet the great human needs of the day, then the "Religion of the Inarticulate will develop its own church, which will be the church of the future, finding its leaders among the laity." Mr. Rockefeller does not find the church of today at all adequate. He says that "it does not provide the leadership, the guidance and the anchorage" that is needed.

Speaking of "the Church redeemed," Mr. Sinclair says: "Do I expect to see the Church—all churches—perish and pass away? I do not, for I believe that the Church answers one of the fundamental needs of man. The Social Revolution will abolish poverty and parisitism, it will make temptations fewer, and the soul's path through life much easier; but it will not remove the necesisty of struggle for individual virtue, it will only clear the way for the discovery of newer and higher types of virtue. Men will gather more than ever in beautiful places to voice their love of life and of one another; but the places in which they gather will be places swept clean of superstition and tyranny."

Then he says: "We pioneers and propagandists may not live to see the birth of the new Church of Humanity; but our children will see it, and the dream of it is in our hearts."

Sinclair's idea of the Church of Humanity seems to be pretty close to Rockefeller's own idea, for Mr. Rockefeller says: "It (the church of the future) would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy." Sinclair would call his church "The Church of Humanity"; Rockefeller says that his church "would be called the Church of the Living God."

Doubtless Mr. Rockefeller looks upon Upton Sinclair as an unwashed heathen and an unmixed evil, and of course Mr. Sinclair looks upon John D. Rockefeller, Jr. as an epitome of all the vices of mankind; yet they both believe in the same kind of a Church of Tomorrow. The whole world is hungry for the real religion of Jesus. It is tired of being fed on the husks of creeds and forms.

Sinclair puts this hunger of humanity well when he says: "The longing for justice between man and man, which is the Kingdom of Heaven on earth, is the deepest instinct of the human heart, and the voice of the carpenter cannot be confined within the thickest church walls, nor drowned by all the pealing organs in Christendom. Even in these days, when the power of Mammon is more widespread, more concentrated and more systematized than ever before in history, even in these days of Morgan and Rockefeller, there are Christian clergymen who dare to preach as Jesus preached."

And Mr. Rockefeller puts it well when he says: "As we face the world's need of great spiritual leadership, that humanity may be brought into vital, daily relationship with a living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question—'What of the future of the Christian Church?' This is the answer which I give you:

"If the various divisions of the church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside all nonessentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living spirit, 'not satisfied until the church is the church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life,' the Church of the Living God will come into being."

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## A MESSAGE TO THE FRIENDS OF THE PACIFIC.

**By the Circulation Committee.**

The friends of The Pacific will be glad to learn that words of appreciation continue to cheer the hearts of editors and directors. Elsewhere in this issue some of these are printed.

There is occasion for rejoicing also in delayed subscriptions being paid, and in new subscriptions coming in every week.

Hearty co-operation on the part of all our subscribers will do much toward making The Pacific far more efficient than present resources will allow.

**What May Be Done.**

1. Magnify The Pacific. Wise agitation increases the circle of friends. If there be criticism, let it be constructive; and given to those in control.

2. Be prompt in paying subscriptions. Weekly demands make essential weekly income.

3. Advertise your business in its columns. Venture a little on faith for the sake of a growing institution.

4. Enlist your friends in becoming subscribers. Such friendly acts may do them a world of good, and add to the strength of The Pacific.

5. If need be, use a little of your benevolence fund in sending the paper to those who, unable to take it, would greatly enjoy reading it. Several are doing this.

6. Join with one hundred or more Congregationalists in backing The Pacific for a year or more with a gift—$50, $20, or $10, or $5; that its Board of Directors may have a fund with which to do aggressive work.

7. Be one to start an Endowment Fund by which resources may be provided for making the paper the finest on the Pacific Coast. Ten $1,000 donations would give The Pacific a great boost. Subsequent gifts will add to its resources. Had not some large-hearted individuals provided

part of a much needed plant The Pacific might long since have ceased publication. Our little property is not sufficient. We need an invested interest bearing fund of at least $50,000. Our possibilities are mighty. Our field is growing. Our 40,000 Congregational families will ere long be 50,000. Great issues are pressing. Untold influences may be exerted by religious journals. Help The Pacific to be such a factor in our ever-developing civilization! Where better invest a portion of your benevolence?

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**SOME OF THE THINGS PEOPLE ARE SAYING ABOUT THE PACIFIC.**

The Circulation Committee of The Pacific in consultation with the president of the board, decided last week to let the readers of the paper, and new readers whom they are hoping to secure, know some of the good things that are being said about it. Quotations given here are with two exceptions taken from a few of the many expressions of commendation made since January, 1918:

"I am glad The Pacific is going forward, it is a strong, representative paper," wrote Rev. John L. Maile, (former Home Missionary Superintendent in Southern California), in July.

Last week this came from Jesse L. Morain of Claremont: "I must say that I greatly enjoy The Pacific. It often reaches an undercurrent in the life of today that other papers and magazines do not seem to be able to reach."

About the same time there came from Rev. G. F. Haerle, formerly pastor of the Congregational Church at Santa Rosa, now of the Presbyterian Church at Lakeport, this: "The Pacific reminds me of the rainbow that has its base in the past and future, and rises above the present stage of confusion."

Two weeks ago Miss Mary H. Porter of La Mesa, formerly an American Board missionary in China, wrote:

"I have had it in mind for many weeks to write you of my growing appreciation of The Pacific. Each number brings something of fresh interest and value. I prize especially for my own refreshment the excerpts selected with such literary taste, and,—that which goes deeper—sense of the cravings and needs of the spirit. The historical articles, too, meet a real demand of those who care for the story of the country's life, and help by their attractiveness to cultivate such a taste in those of this generation who as yet do not feel the value of following its history. I am one of many who wish the permanent form might be given those articles which tell of the beginnings of higher education in California. Perhaps they may be amplified, and so presented some time in the future."

Earlier in the year the following was received from Mrs. Eva Emery Dye, of Oregon City, author of those fascinating historical novels, "McLaughlin and Old Oregon" and "The Conquest": "For a good many years now, The Pacific has been a welcome visitor at our home. We have liked it better than either the ——— or the ———. It has had a progressive note—a fine literary discernment and a true religious uplift. In occasional vacancies in our pulpit my husband reads sermons from it, and last Thursday evening he read three or four short articles from it at the prayer meeting, as our pastor is away. For its size it is the most satisfactory publication that comes to us.* * * The poems selected are never trite; the editorials are invariably instructive and broadening, and the news items always so hopeful and helpful that The Pacific has been easily our favorite paper. In that respect it has been better than a paper too strictly denominational—one needs a view of wider activities."

In January Deacon Wingate of Santa Rosa wrote: "The Pacific never seemed so good to me as in these latter months."

The same month Mrs. Jennie L. Barbour of Oakland said in a note when renewing her subscription: "I always feel that the choice bits of poetry are worth the price—if there was not all the other good reading."

In February this came from Dr. James D. Eaton of Los Angeles, who was for thirty years an American Board missionary in Mexico: "My wife and I are finding in The Pacific a great deal that is of interest and value to us."

This from the Rev. W. N. Burr of Pomona: "My son Holland—in the pastorate at Hawthorne—told me the other day that he gets more help from The Pacific and from the New Republic than from any other journal that reaches his table, and he has a number of the leading religious weeklies and other periodicals."

"I still enjoy the visits of The Pacific and its broad and impartial views of questions that are vital," wrote Miss Irene Ford of Pasadena a few weeks ago.

"One of the very best of religious papers," wrote Dr. Dille, pastor of First Methodist Church, Alameda, a few months ago. And two years earlier: "The first number I received was worth more than the subscription price for the year."

"We enjoy the paper very much—especially the comments and editorials," was the word from Mrs. Harriet E. Huggins of First Church, Oakland, in June.

"A paper that one cannot afford to be without."—J. T. Mills of Stockton.

"It is a regular and welcome visitor to our home each week. I thank you for it, and wish it and its editor many years of usefulness."—J. M. Nicholson of Redlands.

"The Pacific has been part of my home for nearly fifty years. I should be lost without it," writes Mrs. E. M. Hubbard of Alameda.

August the 13th the Rev. George A. Downey, pastor at Vernal, Utah, wrote: "I find the paper helpful every week. I am pleased that it has been established on a broader basis, and with the likelihood of permanency."

In May the Rev. Hugh Elmer Brown, then pastor of Pilgrim Church, Seattle, now of First Church, Evanston, Illinois, wrote: "Accuse me not of pleasant exaggeration when I say that The Pacific is quite the equal in versatility and quality of contents of any religious paper that comes to my desk—American or British."

In February Dean Charles R. Brown of the Yale School of Religion wrote: "I find constant satisfaction and profit in reading The Pacific." In March, 1917, Dean Brown in sending renewal of subscription said: "I read The Pacific with the greatest interest—not only for the sake of the church news, which will always be valuable to me, but for the editorials. Some of the wisest comments on the war, on Billy Sunday, and on other current movements of great importance, which I have seen anywhere have come to me in the editorial columns of The Pacific." Several months later Dr. Brown wrote "I expect to read The Pacific as long as it appears—and I hope it may be for all time." When a few months ago the propositions to the Sunday School Publishing Society were being considered, Dr. Brown wrote: "I have read The Pacific for more than twenty-one years; and I am therefore of age as a subscriber, and entitled to speak of the valuable service it has rendered to all our interests on the Pacific Coast and elsewhere."

At the time of his last visit to California Dr. Washington Gladden stated to Drs. Buckham and Brooks and others: "I read The Pacific as closely as any publication that comes to me, and I verily believe I get more out of it."

Dr. William Horace Day, for sixteen years pastor of First Church, Los Angeles, now of Bridgeport, Connecticut,

at National Council at Columbus (in substance): I get more out of The Pacific that is of real use to me—present and future—than from the large majority of other publications received by me.

Dr. Luther R. Dyott, at time of Columbus Council, then pastor of First Church, Portland: "It is the first paper Mrs. Dyott and I pick up, and we read it more thoroughly than any other."

"Thank you for the inspiration and information each week."—C. R. Van Buskirk of Lodi.

"If you only could realize how many helpful thoughts go out to the many homes where The Pacific is a welcome visitor, you would discern how broad in its reach the paper is and what a fine work you are doing."—Martha A. Stewart of Hayward.

"Be sure that some of us appreciate the way in which you have built yourself into the Christian life of the Pacific Coast during these decades past. Success and long life to you and The Pacific!"—Kate Gilbert of First Church, Oakland.

We close these testimonials of the value of The Pacific—a few picked out from many—with this from H. V. Roeminger, of Underwood, Washington:

"Long may The Pacific flourish and continue to give us right ideas of war, of peace, of religion, of capital and labor, and the reconstructed world that is beginning to emerge on the blood-red horizon of storm and thunder on the battle front!"

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## NOTES AND PERSONALS.

Pacific School of Religion opens this year on the 30th of September.

The Rev. E. D. Weage, pastor at Tulare, supplies the pulpit at Cloverdale during September.

The Rev. J. E. Tedford, pastor at Grasee Valley, is in the East on a visit of several weeks' duration.

The Rev. Albert W. Palmer will return to his church work at Honolulu the latter part of this month.

The Rev. T. H. Dodd has closed his pastorate at San Rafael and is supplying for this month at Tulare.

The Rev. C. C. Champlin has resigned as pastor at Pittsburgh and entered on religious work with the Y. M. C. A. in the cantonments at San Diego.

Friday evening the ladies of First Church, San Francisco, give a reception to Dr. and Mrs. Stauffer and family. Dr. Stauffer returned last week from his vacation which was spent in Canada.

The Rev. George Atkinson has been granted leave of absence for a year by the Church at Martinez and has gone for Y. M. C. A. work in the camps in the spruce regions of Western Washington.

There will be no meeting of the ministers in San Francisco next Monday. Bay Association meets at San Rafael on Tuesday. The 8:45 Sausalito boat will get you there on time. There is another boat at 9:45.

The Rev. Dr. Brooks was is his pulpit in First Church, Berkeley, last Sunday morning for the first time in many weeks. War work! How absorbing it has been is evident from our "Notes and Personals" for several weeks.

The Congregational secretaries in San Francisco and the Woman's Board of Missions for the Pacific will give up their rooms at 417 Market street the latter part of this month and take rooms in the Phelan Building.

The Rev. W. A. Waterman of La Mesa was a visitor at the Monday meeting of the ministers in San Francisco this week. Dr. Waterman is a civil war veteran and was returning from the Grand Army Encampment at Portland.

Mrs. Lizzie Armstrong Jones writes from Guerneville that she has never read so fine a description of Armstrong Woods as that recently in The Pacific by Professor John Wright Buckham. She says that it is just "like the woods."

The Rev. Dr. J. H. Williams who has been supplying the pulpit of Central Union Church, Honolulu, during Mr. Palmer's absence, will come to Seattle the latter part of this month to take the position of acting pastor of Pilgrim Church.

Five persons were welcomed into the fellowship of First Church, Berkeley, last Sunday. Sunday evening, September 8, General C. A. Woodruff will speak at the Civic Forum on "The World War and Some of Our Duties as Citizens During and After It."

Pilgrim Church, Oakland, instituted nearly thirty years ago a semi-annual missionary barrel opening, and twice a year ever since one of the most delightful gatherings of the year has been held, when talks have been given on missionary topics and the barrels opened and money counted. Friday evening of week before last one of these meetings was held. Dr. Silcox, who was pastor when the custom was instituted was present and gave an address. Several persons not now members of Pilgrim Church, but who had enjoyed these occasions in the past, were in attendance, among them the writer of this note. We are confident that we are safe in remarking that no one has ever been a member of Pilgrim Church who does not look back to his or her years there with pleasant memories. Home-like is a good word to use in connection with it—and that, all these years since 1887.

The last Sunday evening that Dean Charles R. Brown of the Yale School of Religion spoke in First Church, Oakland, he gave a bit of good advice to those who had been taking what he called "a day off." Whenever a pastor goes from a church, no matter how fine his successor may be, there are those who will drop out of attendance. They join the pastor instead of the church. The new pastor may be a better preacher than the old one, but that does not matter. It is an idiosyncrasy, or some kind of sin, and prevails everywhere throughout the land. Dr. Brown had an opportunity to give gentle admonition and in loving but very plain words he suggested a turning about and a coming regularly to the sanctuary, as well as an active interest in all the affairs of the church. It was said of old, "A word fitly spoken is like apples of gold in net-work of silver." It is to be hoped that the persons admonished will so regard Dr. Brown's words and act accordingly.

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## LOS ANGELES NOTES.

Park Church has not yet found a pastor to follow Chester Ferris, but it is fortunate in having secured Dr. I. Curtis Meserve to supply its pulpit for an indefinite time.

At the recent quarterly meeting of the Garvanza Church it was found that the additions to the membership during the three years' pastorate of Rev. D. T. Thomas totaled ninety-eight, about two-thirds of whom were received on confession; a larger number than had been received before in the same length of time. The pastor and his wife employed much of their vacation in giving rides in their car to Fordless parishioners; and they have not yet

succeeded in breaking themselves of the newly formed habit!

Dr. Charles E. Locke, who celebrated last Sunday the tenth anniversary of his pastorate at the First Methodist Episcopal Church, during several months past has made it his specialty to preach war sermons every week; and he has seemed to be perilously near to cultivating the spirit of hate for our enemies. He led some persons to expect for last Sunday evening a particularly lurid discourse when he advertised as his theme, "What Shall We Do with the Kaiser When We Get Him?" Therefore it brought welcome relief to have him say in closing: "Ours is a war against cruelty. Therefore, when we get the Kaiser, we shall not need to treat him with cruelty, but with such penalty as befits his crime, leaving to God the full measure of the drastic and deserved punishment." Has this preacher seen a new light?

There were some Congregationalists in the big audience of Methodist preachers at the First M. E. Church last Monday morning to hear the brilliant and earnest Upton Sinclair speak on Social Reconstruction after the War. When his forty-five minutes had expired, Dr. Locke moved that the time be extended indefinitely, and the motion was carried with a shout of "ayes." As the extension was followed by eager questioning from the floor, there was added more than an hour, and the speaker was given a vote of thanks by rising, while some exclaimed: "Come again!" Because a German socialist friend told Mr. Sinclair that there is no hope of the overthrow of the Prussian military caste until after the war, and not then, unless Germany is unsuccessful, the latter declared that he is supporting the cause of the allies "in order that Germany may be unsuccessful." He urges the leaders of thought to be formulating plans now for the doing by our government for the benefit of the people in time of peace what it is doing so magnificently in their behalf during the war—speeding production, conserving resources, preventing much of the waste of competition, and the like. "Is peace of less importance than war?" Why, President Wilson says that we are warring to obtain peace." "A million of men enlisted in our armies who have enjoyed for the first time in their lives an abundance of food, are not going to be content hereafter to be jobless and without enough to eat." He would have our country saved, through wise foresight, from the distress of a social revolution marked by violence and disorder. It becomes increasingly evident that the Civic Forum, recently started at the First Church, has a constructive work to do, as part of a movement that ought to be made nationwide.

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### NOTES FROM ALTURAS.

Sixteen new subscriptions to The Pacific have been recently sent in.

Rev. Wm. Youngman, pastor for the last two years, has resigned and takes up his new pastorate at Loomis, September 1.

Small Congregational churches have just been organized at Canby and Davis Creek, each 20 miles from Alturas. Each has services alternate Sunday afternoons served by the pastor at Alturas.

Fine progress is being made toward surpassing our apportionment for the year. Since cutting the missionary aid in half the church has had no difficulty in raising the balance. The pastor was recently gladdened by favorable remarks as to the success of the Every Member Canvass.

A small Congregational Sunday school has also just been organized by a school teacher belonging to a Presbyterian church on the west side of Goose Lake, 17 miles from Davis Creek, Modoc County. The Alturas Congregational Church assisted, furnishing temporary supplies, and is looked to as the mother church, a request for preaching having been made.

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# The Methods Corner.

### SUGGESTIONS AS TO HOW TO DO THINGS.

**By Rev. E. A. King, San Jose.**

### BOOK REVIEWS FOR SUNDAY NIGHT.

There are many suitable books that may be reviewed with great profit these days. There are a great many people in every community who do not read the latest books because they do not have the time or money to buy them, or perhaps the inclination. The minister can render a splendid service for all such and deliver a message worth while at the same time.

Out of the vast number published there are some that contain special messages for these times. We present the following because we have tried them out and know they interest and hold a congregation:

First in the list we will place "A Student in Arms" by Donald Hankey. This should be followed by his "Second Series." (Both are published by E. P. Dutton & Co., New York.) Next in importance we think Conningsby Dawson's three books are worthy of review: "Carry On," "The Glory of the Trenches," and "Out to Win." (John Lane & Co., New York.)

One of the most interesting book review evenings we ever had was the hour spent with Dr. Clarence D. Usher's, "An American Physician in Turkey." (Houghton-Mifflin Co., Boston.) If you want an instructive evening on the cause of the war take "The War and the Bagdad Railway," by Morris Jastrow, Jr. (J. B. Lippincott Co., Philadelphia.) Robert E. Speer's little book on "The Christian Man, the Church and the War" would make a great evening. There are many others, but these are "warranted" pure gold for Sunday evenings.

We have been preaching a series of Monday morning sermons entitled "Religion and the War," but now we are turning to the Psalms for spiritual food:

**Sunday Mornings—Studies in the Psalms.**

Sept. 1. "The Marks of a Good Man." (Ps. I.)
Sept. 8. "Morning Prayer in War-Time." (Ps. V.)
Sept. 15. "The Consecrated Life." (Ps. XV.)
Sept. 22. "A Liturgy of Thanksgiving." (Ps. XL.)
Sept. 29. "The Lord Thy Keeper." (Ps. CXXI.)

**Sunday Evenings—Lectures, Pictures, Book Reviews.**

Sept. 1. "Smashing the Kaiser's Allies," Albert Ehrgott.
Sept. 8. Book Review. "Out to Win," by Dawson.
Sept. 15. "The War and the Bagdad Railway," by Jastrow. Book review, illustrated.
Sept. 22. "Beautiful California. Stereopticon Lecture."
Sept. 29. "Social Hygiene and Victory." Illustrated musical preliminary.

# Woman's Board of Missions for the Pacific.

**Women's Board of Missions for the Pacific.**

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

Traveling is an expensive indulgence these days, with increased rates, war tax and privileges; but to preserve an even balance difficulties and inconveniences are multiplied so that one receives full returns for all money expended. Interesting bits of information have been received from Miss Frances Clapp and Dr. Karmarkar, who sailed for Japan and India a few weeks ago.

After consideration had been given to what was believed all necessary requirements, Miss Clapp was about to board the steamer when she was sent back to the custom house to obtain a permit to carry her camera, and instructed to dispose of all her films. Victrola records which she was carrying to the Doshisha, gifts of many friends, could not be taken until tried before a censor. For an hour and a half it was necessary for her to stand on dock waiting her turn for inspection. After these trying preliminaries were disposed of, however, reward came in the form of a smooth passage and pleasant companionship with fellow voyagers, among whom were eight Congregationalists.

Dr. Karmarkar acknowledges most graciously baskets of fruit that one of the thoughtful directors had provided for the comfort of Miss Cornelius and herself. She writes, "What a pleasant surprise was the square fruit baskets that greeted Miss Cornelius and myself as we stepped on the steamer. We were both so tired going through all the customs rules and regulations. Our feet so tired, heads dizzy, tongues and throats parched and dry. And as we both went into my cabin and partook of some of the luscious and beautifully ripe fruit, our hearts went to you in thankfulness. How the fruit did refresh us. Way out in the West here, the beautiful fruit country, it never entered my head that someone would send us fruit in way of good-bye and God-speed. I do want to say how much I appreciate the thought that prompted you to send that gift."

**Missions and Democracy.**

Leslie's Weekly is not a religious publication, but it discerns the value of Missions and the need for no cutting down even when there are so many war-time calls in other directions. We quote from a recent editorial:

"What has missionary work to do with winning the war or with the conservation of the great democratic principles for which the Allied Powers are fighting? The average person is apt to conclude that Christian missions have little to do with the burning questions of the hour, and having loaned his money to the government and responded to Red Cross, Y. M. C. A., and other war calls, he has been inclined to cut down his missionary contributions.

"The Christian gospel, as taught by the free Churches, has always prepared the way for democracy. A letter from Dr. Fred R. Brown, Methodist missionary of Nanchang, shows how the Christian missionary is preparing China to take her place in the new world order. He points out that the leaven of democracy ie really penetrating through the agency of Christianity into the most darkened corners of China's heathenism."

The Northwestern Christian Advocate quoted the foregoing last week in the interest of the Methodist Centenary movement, and commented as follows:

"The schools of the missionaries are the most democratic institutions the Chinese know. The missionary work of the Church is bringing remote sections into touch with world progress, and for this reason it never deserved support more than now."

**LATTER-DAY WARNINGS.**

When legislators keep the law,
  When banks dispense with bolts and locks,
When berries—whortle, rasp, and straw—
  Grow bigger downwards through the box—

When he that selleth house or land
  Shows leak in roof or flaw in right,
When haberdashers choose the stand
  Whose window hath the broadest light—

When preachers tell us all they think,
  And party leaders all they mean—
When what we pay for, that we drink,
  From real grape and coffee-bean—

When lawyers take what they would give,
  And doctors give what they would take—
When city fathers eat to live,
  Save when they fast for conscience' sake—

When one that hath a horse on sale
  Shall bring his merit to the proof,
Without a lie for every nail
  That holds the iron on the hoof—

When in the usual place for rips
  Our gloves are stitched with special care,
And guarded well the whalebone tips
  Where first umbrellas need repair—

When Cuba's weeds have quite forgot
  The power of suction to resist,
And claret-bottles harbor not
  Such dimples as would hold your fist —

When publishers no longer steal,
  And pay for what they stole before—
When the first locomotive's wheel
  Rolls through the Hoosac Tunnel's bore;—

Till then let Cumming blaze away,
  And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe!

—Oliver Wendell Holmes.


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# Helps By the Way.

**"I Will Lift Up Mine Eyes Unto the Hills."**

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**THE THINGS NEEDFUL.**

"I do not ask for power and place;
I ask for strength to bravely face
The daily test, and not give ear
To counselings of doubt and fear.

"I ask for love that will not turn
From any human cry, nor spurn
The friendship of the humblest heart—
Thus would I know life's finest art!

"I ask for faith that can not doubt
That God is good, though all about
My life's ambition fall away.
These gifts, O Lord, give me today."

✣ ✣ ✣

Use books when you find your soul weary—that is to say, read a little and then meditate.—St. Francis de Sales.

✣ ✣ ✣

No man is fit to deal with other men who has not learned how to deal with God in silence and solitude.—Walter Elliott, one of the Paulist Fathers.

✣ ✣ ✣

Thomas a'Kempis adopted as a motto: "I sought for rest but found it not, save in a little corner with a little book." What he thus found, he gave forth. The "little book" was the New Testament, and reading in quiet nook, or under the trees, or in his cell, he learned how to write his "Imitation."

✣ ✣ ✣

When Aquinas was asked the source of his wisdom, he said not a word of Aristotle, whose genius he reflected so brilliantly; he pointed to his crucifix. Everything he taught he was persuaded firmly was one form or other of the humble wisdom of loving God and man—unto death, even to the death of the cross.

✣ ✣ ✣

"Dear Master, take thy way with me,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness.

"I could not choose a larger bliss
Than to be wholly Thine, and mine
A will whose highest joy is this,
To ceaselessly unfold in Thine.

"I will not fear Thee, O my God!
The days to come can only bring
Their perfect sequences of love,
Thy larger deeper comforting.

"Within the shadow of thy love,
Loss doth transmute itself to gain;
Faith veils earth's sorrows in its light,
And straightway lives above her pain."

✣ ✣ ✣

One day St. Teresa, glowing with divine love, and not knowing how to give expression to her feelings, snatched up a broom and began sweeping. Thus does the wisdom of a saint chasten the joys of heavenly visitations with earthly tasks of humility.

"Lord, in whose hands I am but dust,
Make Thou of me a vessel whole,
Worthy to guard the precious soul
Thou gavest me in trust.

"Keep me unmarred by strife and sin
Throughout my little span of years;
Let joy's bright sun and sorrow's tears
Keep pure the flower therein."

✣ ✣ ✣

Father Lawrence Senpoli, the sainted Theatine, was bitterly maligned, slandered and persecuted, even his priestly chastity was calumniated. His brothers and superiors were poisoned against him. He was forbidden to preach or to help men's souls in any way. Calmly and meekly he accepted it all, and remained for years like a prisoner in his cell. His vindication came in God's good time, and then as the fruit of his meekness he presented Christendom with his book, "The Spiritual Combat," the favorite reading of multitudes of saintly souls, notably of St. Francis de Sales.

✣ ✣ ✣

Thomas More was accustomed to attend the Rogation procession, walking humbly on foot. He continued this custom after he was made Lord High Chancellor of England. His friends told him that on account of his dignity he ought to go on horseback. But More answered: "My Lord went on foot, and I will not follow him on horseback."

✣ ✣ ✣

"Above all things I love Thee best,
Yet not with thought of interest;
Not thus to win the promised land;
Not thus to ward Thy threatening hand;
But as Thou lov'st me, so do I
Love, and shall ever love—and why?
Because Thou art my God and King,
The source and end of everything."

✣ ✣ ✣

Beethoven composed several of his greatest pieces long after total deafness had rendered him incapable of hearing a single note of music. His soul was so sensitive to musical beauty and so ready and so sure in the choice of harmonies, that the dim memory of sound was sufficient guidance to his genius. So should our faith be ready and sure in trusting God in dark days, says Walter Elliott, a Paulist Father.

✣ ✣ ✣

God does not want works of zeal except they be done with purity of motive by men wholly disinterested, and actuated entirely by love for him.

✣ ✣ ✣

Our self-will is never satisfied, even when it has obtained all it desires, but we are satisfied the instant we renounce it. With it we cannot help being discontented, without it we cannot help being content.—Pascal.

✣ ✣ ✣

'You never attained to Him.' 'If to attain
Be to abide, then that may be.'
Endless the way, followed with how much pain!
'The way was He.'

✣ ✣ ✣

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Edward Howard Griggs.

### HOLD THOU MY HAND.

**By Rev. A. Drahms.**

Hold thou my hand, Beloved!
When sorrow comes, or dire distress;
When this poor panting soul
Draws nigh the fearful goal
Be thou in spirit there to bless;
Hold thou my hand.

Hold thou my hand, Beloved!
When kindly suns my skies possess
To smile away all cares;
I'm safe if thou be there
To shield me from the world's caress
And hold my hand.

Hold thou my hand, Beloved!
The soul that may defy the world
May yield in the dread hour
When woos the tempter's power
And from its lofty height be hurled,
Unless thou hold my hand.

If thou could'st hold my hand.
If mid the roar of war's alarum
It would be mine to fall,
I then would hear thy call
And smiling feel its tender charm
If thou couldst hold my hand.

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# For The Children.

### THE NEW LEAVES.

"Wake up!" said a clear little voice. Tommy woke, and sat up in bed. At the foot of the bed stood a boy about his own age, all dressed in white, like fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy.

" I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy.

"The new ones, to be sure," said the New Year. "I hear bad accounts of you from my Daddy"—

"Who is your Daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your Reader into the fire. Now all this must stop."

"Oh, must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a Horrid Man. Do you want to be a Horrid Man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!"

"Oh!" cried Tommy, "I have to fight Billy Jenkins! He said"—

"Good-by!" said the New Year. "I shall come again, when I am old, to see whether you have been a good boy or a horrid one. Remember,—

"Horrid boy makes horrid man;
You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me"—But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said. "Why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy, and jumping out of bed he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a Horrid Man." And he didn't!—Christian Advocate.

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### THE CHEER-UP CLUB.

There were five of them, if you counted the baby; and they formed a club, the Cheer-up Club. Of course, mamma began it,—mamma began all the nice things that pleased every one.

"What shall we do now, mamma " Debbie had asked one rain-stormy day. And mamma had looked down the scale of four dubious little faces, from Austin's down through Clem's and Debbie's to Jesse's (the baby wasn't dubious), and then she had said, "Let's join a club."

So that was the way it came about. They were "truly laws and by-laws in a blank book, written out in Austin's very best writing; and you paid your fines—when you were solemn, and there wasn't any need of it, you know—into the funny little tin trunk on mamma's bureau. When the trunk was all jingly with pennies, the club was going to cheer somebody up with them, somehow.

"Oh, my!" cried Debbie between the third and fourth bites of her johnny-cake. "I'm 'fraid this is going to be a dreadful busy day!"

"Well, maybe; but I can't think of a single person to be cheered up," said Austin, thoughtfully.

Papa glanced out of the window. "I can," he said. "There's lots of folks. First of all, there's Mother Nature; the dear old lady looks all out of sorts."

The Cheer-ups laughed.

"But who else, papa?" asked Debbie,eagerly. "I want a case."

"Well, then, Uncle Nahum Trott. He always has rheumatism on days like this, and his poor old muscles almost tie up in hard knots."

"I'll try to tend to Uncle Nahum," Debbie said, with her round little face full of compassion.

Mamma laid down her fork with a sudden little click. "I've thought of a case," she exclaimed, "for one of you! Let's see, first"—

"Me, mamma!' cried Jesse, excitedly.

"Well, you, dear. Mrs. Butterworth's lame Christy went to the hospital yesterday, and she couldn't go with him. It almost broke her heart."

"Oh," murmured Jesse, pityingly; "but I'm 'most sure I'm too little for such a big cheer-up-ing as that, mamma."

"You can do a little, dear. I think it will help," said mamma, gently.

Austin's face was creased with little crisscross thought-lines. Pretty soon he spoke lowly: "There' Kent Bishop,—he's a case too. He's got a bad sore throat, and prob'ly 'twoud cheer him up to play checkers."

"Yes, dear," mamma said. She knew very well that Austin thought checkers were "stupid."

"Well, I'll take Kent, I guess," quietly decided Austin.

"Nobody's got me a case," Clem announced suddenly, such a dismal look beginning to dawn on her face that mamma jingled the spoons in the spoonholder to remind her of the tin trunk and the jingling pennies for fines.

"O Clem," she said quickly, "there are so many folks for you to cheer up, it will keep you busy all day! First there's baby, you know, with his little toothies trying to cut their way through his poor little swollen gums. He's brave, but he needs helping out. And Nora, had bad news in her Ireland letter this week,—her old father is sick. And Kitty Clover has lost two of her babies and wants cuddling."

"And I am sure I need cheering," said papa, trying to make a very solemn face. "I shall come home to-night worn out with the cares of the day, and need a little girl to put some sweetness into me."

"Why," laughed Clem, "I guess you better 'scuse me, mamma, so I can go to work! I'm going to begin on the baby; but I will be ready for papa when he comes. Come, baby, we'll build a beautiful new three-story church."

That night mamma tucked a tired but happy little Cheer-up Club into bed; and don't you wonder how many of their "cases" had little warm, cheer-up spots in their hearts?—Annie Hamilton Donnell.

### SUNSHINE ENOUGH.

"Oh, look, Robbie!" Bertha cried. "The sun's come out. Isn't that lovely?"

"Huh!' said Rob, with a disapproving glance at the sky. "There are a whole lot of clouds yet. I dont call that much sunshine."

Bertha looked at the golden patch on the floor where a struggling sunbeam had found its way through the window, and for a moment her face was sober. Then her eyes brightened, and she exclaimed, 'Well, at any rate, Robbie, it's a good deal of sunshine if you sit in it."—The Messenger for the Children.

### A LITTLE MISSIONARY OF SUNSHINE.

Panette had been "shut in" for a whole long month, but now she was well again. So she crept out of the small, brown house at the end of the ugly, narrow street that dull morning, and, holding her clothespin dolly in her arms sat on the doorstep and looked about her.

Nobody had missed her, of course; nobody was glad she was "up and about" again, she told herself; but that dreary morning, as she sat quite alone, she began to sing a favorite song of hers, and the laundryman stopped to listen.

"Bless that child!" he said, "she puts me in a good humor every time I hear her. I surely have missed her this past month."

And just then the window flew up in the tall brick house across the alley and a pale young face looked out. She was a cripple and had been in such pain all night she couldn't sleep; but as the little song floated up to her, such a cheerful, gay sort of tune, the lame girl smiled.

"I used to sing that myself—a long time ago," she said, and, humming the air, she went back to her work looking brighter and happier.

The ice man came just then, and finding he had left his tickets at home, he jerked his horse so that the bit hurt him cruelly. He was sorry for it the next moment, for as he listened to the small singer on the doorstep he began to feel "different," "She does seem gay and happy still ,no matter what happens, and I've missed her a whole lot lately."

And as the grocer boy came by, the sewing woman next door, the cross old scissors grinder, the sick lady and a number of other people, the gay little voice went on with the cheerful song.

It was wonderful how much sunshine the child gave out from her lowly seat as she sang this merry tune over and over.—The Child Gem.


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